

THE  
VNION OF  
GREAT BRIT-  
TAINE.

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By *John Gordon Deane* of  
Salisburie.

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A Panegyrike of Congratula-  
tion for the concord of the realmes  
of great Brittaine, in vnitie of religion  
under one King.

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N auncient writer saith,  
that the ground and main-  
tenance of all Monar-  
chies and Empires is con-  
cord, their ruine and sub-  
version is discorde . The  
Histories of things past for  
sixteene hundred yeeres,  
since the eternall Sonne of God and Monarke of  
all Monarkes , became man to redeeme such as  
should beleeue in him , shew vs many fayre and  
admirable blessings which God hath powred vp-  
pon the Ilands of great Brittaine , and the plan-  
ting of Christian truth in them, the which I will  
represent vnto your Maiestie, to shew plainly that  
the cōcord & vniōn of the people, & nations ouer

B

whom

whom God hath made you King, is the accomplishment and perfection of all the precedent benefits which his diuine bountie hath bestowed vpon the people vnder your most happie gouernment.

The Apostle Saint Peter in his first Catholike Epistle the second Chapter, sayeth that Christians are; *a chosen race, a roiall Priesthoode, a holy nation, a people purchased to God as his owne*. The which is very fitly applied to the people vndre your commaunde, seeing that God hath first vnted them vnder this royaltie and Priesthoode of Christian veritie, and afterwardes hath vsed this vnion of their soules, as a Mother to bring foorth the vnion of three Realties vnder your Maiestie in one royaltie. The sayde Apostle in the same place doth teach vs to what ende God hath placed vs in this happy concorde, That is: *To the ende (sayeth he) that you shoulde declare his vertues, who hath called you out of darkenesse to his admirable light*. The which should moue vs to preferre the wonderfull workes of God, before all worldly things, who hauing freede and redeemed vs from darkenesse, from inuocation and adoration of deade men, and from Pagan Idolatrie, wherein our predecessours haue beene so long abusid(worshipping Images, and the visible formes of Creatures, as the Creator himselfe and the

crea-

creature insteade of the Creatot) hath since  
and in this latter age, called and inspired vs  
to worshippe him the onely Creator of all  
things.

Moreouer the Apostle in the same place doeth  
shewe vs what man was before, that is, *Before  
you were no people, and now you are the people of  
God: you had not obtained mercie, but now you  
have obtained mercie.* The people (SIRE) of the  
Ilands of great Britaine, were not vnited in re-  
ligion, in peace, in concorde, in like affections  
and will vnder one King, but they haue beeene  
long banded one agaynst an other, in a Sea  
of discordes, discentions, and cruell warres,  
against the decree and lawe of God, for that  
they were out of Christian charitie, having  
no other obiect in their soules but hatred  
and malice, with a desire of reuenge, and so  
by consequence they were not Gods people, but  
cast-awayes, by reason of their Idolatrie and  
spirituall fornication wherewith they were po-  
luted, and so vnworthy to obtaine mercie.  
But now that the light of the Gospell, the true  
worshippe of one God hath taken liuely and  
sure roote in their hertes vnder the fortunate  
raygne of the deceased Queene, and vnder your  
happy and lawefull succession in these Realmes,  
they are become of one heart, of one affecti-  
on, and finally beeing made the true people

of God, they haue obtained blessing, grace and  
mercie.

The comicall Poet sayth. *A King is the image of the living God.* Christian diuinity teacheth vs that in God, there be three persōs vnited in one deytie essence and power. *Saint Augustine* compares the Trinity to the three partes of a mans soule, which are distinguished in opperations and functions vnited in one and the same essence. I beseech God ( S I R E ) so to worke in the hartes of your subiects, and in the three realmes vnited vnder the power, and commaund of your royll Maiesy, that beeing bound togeather, they may represent the three persons of the Trinitye in one deity, and that agreeing in one will vnder your Monarchy, they may be made the true image of the heauenly, that all may bee one in Christ as Christ is one with his father.

It was neuer seene in any age, that the nations of the Ilands of *Brittanie*, were vnited in hart and affection, vnder one King, as the admirable power of God hath lately brought them vnder your maiesy: whereof the true and onely cause is the purity and truth of Christian religion: the which God of his especial grace hath miraculously planted in your realmes, and sence continued in you, eausing you to be borne the lawfull and vndoubted heire of these three auncient Imperiall Crowns of the west, to raigne Christianly, peaceably

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ably and happily as vndoubtedly you shall, seeing  
that God hath indued and beautified you with  
learning in abundance, and so great wisdome,  
as I may iustly say these vertues surpassee the great-  
nes of your royll maestie.

If we examine the order of Histories, we shall  
obserue, that this most happy vnion of English  
and Scottish vnder one King, hath beene long be-  
fore foreseen by the diuine prouidence, to be fi-  
nally effected in our age by the establishment of  
the ancient Christian religion in your llands, and  
the abolition of the new religion of *Arrius*,  
*Nestorius*, and *Eutichius* brought in by the Stra-  
tagems of the olde serpent, the spirite of errore  
and darkenesse through the ministry of Popes,  
who since sixe hundred yeeres, vnder the name  
of Christianity, haue built vp againe this pagan  
idolatry, hauing changed the Bishops and pastors  
of the Church into worldly power, usurping vp  
on the Kings of the Westerne Empire, in whose  
soules (through superstition and ignorance of the  
Christian truth) they haue planted a more in-  
supportable tyrannye, then that which aun-  
tient Rome had conquered by force of  
armes.

The great God of armies hath (in your Maies-  
ties person) begun this happy vnion and concord  
betwixt two nations, which had for so many  
ages beene in cruell and bloody warres, that

you might employe the valour of their armes  
for the deliuery of his church, from the bar-  
barous tyranny wherewith shee hath beene long  
oppreſſed by Popes . And as *Constantine* the  
great, the protector and restorer of the auncient  
Christian Church , was borne in great *Brittaine*,  
and there beganne his Empire , obtayning af-  
terwardes admirable victories against fowrie Ro-  
maine Tyrantes persecutors of the Church of  
God , by meanes whereof he did abolish Gen-  
tilisme , and planted Christian Religion at Rome  
and throughout the Empire . In like forte the  
same God hath raised your Maiestie to the height  
of greatnessse , to be ſuccellor vnto *Constantine* in  
the ſaide Realmes , and to chafe out of the ſame  
Rome the idolatry and abhomination of the  
Gentiles , the which Sathan hath fence brought  
in vnder the name of Christ , which is the true  
meanes to purchase you the iuft title of pro-  
tector and defender of the faith and restorer of  
Christianitie . And as God by that marriage  
of *Henrie* the ſeauenth with *Elizabeth* his wife  
made the Vnion of the houses of *Lancaster* and  
*Yorke* , who had a long time beene in bloudye  
warres , and by the marriage of *James* the fourth  
King of *Scotland* with *Marguerite* the eldest  
daughter of the ſayde *Henrie* the ſeauenth your  
great graundfather , the coniunction of the  
crownes of *England* and *Scotland* within these  
hun-

hundred yeares : So wee hope that the same God will employe this admirable Vnion vnder your commaunde to vnite the Christian and viuersall Church vnder one spirituall roalty, which is the worship of one God, and to abolish idolatry, which hath in a maner swallowed vp and devoured the true Church.

My intention is to represent in briefe vnto your Maiestie and to all Christians desirous of eternall health , the infinite graces & benifits which God hath powred vpon your Ilands, in the planting & maintaining the preaching of his Gospell, that it may plainlye appeare , that neither the deceased Queene Elizabeth of happy memory , nor your Maiestie haue establisched any new religion in your Ilands, but banished the new, being polluted and defiled with errors and false worshippes of the *Gentiles, Arians, Nestorians, and Eutichians*, & that the Religion which doorth now flourish in your Realmes, is the same which soone after the death of our Sauiour was preached and receaued by the Kings your predeceſſours , and by the people of your Realmes.

*Theodoret a Greeke bishop and one of the most ancient of the Church in his booke de curatione Grecarum affectionum , sermon 9. de legibus*, makes a goodly comparison betwixt the power of the Romaine Empire, and their Lawes, & the Empire of Iesus Christ , and of his Lawe receiued

throughout the worlde. He saith, the *Romaines* could neuer make the *Persians* and *Parthians* of the East subiect to their lawes, nor towardes the North, the *Cimbrians*, *Danes*, nor the people of *Brittaine*. But the power of Iesus Christ hath beeene greater, for ( saith he ) our fisherman that is Saint Peter, and our maker of tents, which is Saint Paul, haue made the Brittish people subiect to the lawes of Christ, the which would not obey the Romaine lawes, so as antiquitie doth testifie that the Apostles haue preached in our Islands. *Metaphrastes* (cited by the Cardinall *Baronius*) sayeth that Saint Peter came thereth. *Joseph* of *Arimathie*, and *Simon Zelotes* came likewise, as Histories do teach vs. This seede of the Gospell in your Islands tooke such increase, as King *Lucius* and all his subiects, about the yeere 180. did publickly receiue the Christian religion.

*Plat. in  
vit. The-  
leph.*

And indeede the *Chronographers* haue noted that about the yeare of our Lord 180. *Brittaine* was the first part of the world which did publickly receiue the fayth of Christ, for *Lucius* King of *Brittaine* did in those dayes depose the Priests of the Gentiles, and did substitute in their places Bishoppes and Christian pastors; hee banished Gentilisme out of his countrie, which hapned not in any part of the worlde, vntill the time of *Constantine* the great. *Tertulian*, and *Origen* who liued about the same time testifie, that the countries

*Baleus ex  
Gilda et a-  
byscript.  
Anglis.Ni-  
ceph.l.2.c 4*

tries of *Brittaine* beeing inaccessible for the *Romaines* were subiect vnto Christ. The Bishops of this Iland were at the councell of *Nice*, held vnder *Constantine* the great, three hundred yeares after Christ, which is the first period of Christianisme, during the which the Christians did suffer twelue most cruell persecutions vnder the tyrrannie of Paganisme and the Idolatrie of olde *Rome*.

We well wot that during the three first Periods of Christianitie, whereof eyther conteynes three hundred yeares, the true and onely worshippe of one God, which hath beene planted since the Apostles time in your Ilands, hath beene continued there during the said time, and yet the Christians, which liued in those ages ( no not the *Romaines* ) did euer allowe ( in the publique vse of the seruice of the Church, ) of the worship of the host in the Romish masse, nor of the pretended woode of the very crosse, nor of the Images of Iesus Christ, or his sepulcher seated neare to Mount *Caluarie*, all which are worshiped in the new Romish Church as God himselfe, which worships are abominations of the *Gentils, Arriens & Nestoriens*, which bring with it the shipwracke of eternall health.

The Christians vwhich liued during the first Period of the three hundred yeares of Christianitie, did inuiolably keepe the first commaunde-

*Athanaf.  
Oret. cont.  
gentes.com.  
x.pag.34-*

ment. Thou shalt haue no other Gods against my face, or before mee, which the Thargum of the Caldeans hath interpreted, besides mee, or any other then mee. The Greeke translation saith, oþ:r Gods besides me. Athanasius interpreting this commaundement sayth, *Hee hath not forbidden them to haue other Gods, for that there were other Gods, but least any one falling from the true God, should make him a God of that which is not, like to those Gods which the Poets and writers make mention of*, which haue but the name of God and not the effect. And the same Authour sayeth, *If reason and the esteeme we houlde of God doth make vs beleue that bee may bee in all places, and that nothing of all that which God hath vnder him is God, and that all things are vnder his power, why doe not they which make a creature God, see, that it is out of the definition attributed unto God.*

Theodoret vpon the same commaundement saith, that the *Arrians offend against it, and the true Christians obserue it.* They doe not allowe any thing to be held or worshiped for God, but the deuine nature: but those which follow the error of *Arrius and Eunomius*, sinne directly against the deuine law, for they confesse the onely Sonne of God, but they maintaine that he was created and is deuided from the deuine substance. God hauing sayde, *Thou shalt haue no other Gods but me,* doubtlesse these men bring in another God.

By these authorities we do inferre, that the Romans which worship the host in the Mass, breake this commaundement, for they agree, that it is no part of the deuine nature, but of the substance and nature of Iesus Christis humanitie, who is worshiped according to his diuinitie, and not after his humanitie, according to the auncient simboles of the Church. The Christian faith then hath for a firme and onely foundation the worship of one God, according to this first commaundement, and the worship of any thing created by God, which is vnder him, ought not to be receiued in the Christian religion, but the onely deuine nature of the Father, Sonne, and holy Ghost, ought to be worshiped and called on in Triple vnitie, without the which nothing ought to be worshiped, without manifest impietie and idolatrie.

The same *Theodoret* interpreting this commandement, saith, *Serm. 2.* God the maker of all things in the beginning of the law which he gaue vnto *Moses*, comaunded him to worship one God. *I am (faith he) the Lord thy God, which brought thee out of the land of Egypt,* & whē he hath put *Moses* in mind of his late benefits, he exhorts him to persist in the seruice of god, not to deuide his worship but to cleave onely vnto God, *Thou shalt not (faith he) haue any other Gods but me.* The which doth teach vs that those of the Romish corruptiō haue brought in strange Gods, for that they haue deuided the adorati-

adoration and veneration betwixt God and his creatures, making three degrees. The first they call *Latria*, which they attribute to God and to the *Hof* in the Masse equally. The second *Hyperdeulia*, which they yeelde to the blessed virgin. And the third *Dulia*, attributed to their other *Saints* and to their images and reliques, abusing with too grosse an ignorance the signification of these *Greeke* wordes, for *Deulia* signifies a greater seruice then *Latria*. And we learne that in this place *Theodoret* calles the seruice and adoration of God, by the name of *Deulia*, and so doe *Athanasius* and *Chrisostome*. And Saint *Augustine* who hath brought in this distinction, attributes both vnto God onely. In his 84. *Question upon Exodus.*

*Iustin Martir* who liued vnder *Antonius Pius* in the second age of this period of Christianity, shewes plainly that the Christians did not allow of the worship of any thing inferiour to the *Deity*, and saith that Iesus Christ had so taught them: for speaking to the Emperour in his *Apologie* for the Christians of his time, hee writes thus. That God onely is to be worshipped, for so Christ doth teach the greatest commandement is, *thou shalt worshippē the Lorde thy God, and him only shalt thou honour with all thy heart and all thy strength, the Lorde God which hath created thee.* And a little after he saith, we worship God

God onely , in other things we willingly serue you, for that we do acknowledge you for Kings and Princes of men , and we pray vnto God that he will giue you wisedome equall to your royll power. So as the Christians in matters of religion did not yeld any worship to things created, neither did they deuide the worship betwixt God & his creatures, as the Romish Church doth.

Many Christians of the same time, were so exact obseruers of the onely worshippe of God , as they would not reuerence the Roman Emperors, as the souldiers did in civil causes, for *Theophilus* to *Apostolicus* the sixt Bishop of *Antioche*, who liued in the yeare of our Lord 173. when as *Lucius* was King of great *Brittaine*; saith I shall honor the Emperour more in praying for him , then in worshipping him, for it is not lawfull to worship any but God onely.

The Christians of these three first ages , had no Alters, no Images, nor any materiall crosses of golde, siluer, wood, or stone ; for *Clemens Alexandrinus* who was neere the Apostles time saith. Wee Christians are exprestlye forbidden to vse any arte of deceite ( for so hee calleth painting and making of Images) Thou shalt not (saith the Prophet *Moses*) make the likenesse of any thing that is in heauen aboue, or on the earth beneath. And the same author *Syrom. Lib. 5. Pythagoras* (saith he) forbids the wearing of rings , nor to ingraue

In Parenthesis

in them the images and figures of Gods, as Moses had long before forbidden; and that we must not make any Image, be it grauen, molten, counterfeite or painted, that wee should not bee carried away with sensible things, but should passe vnto those thinges which are comprehended by vnderstanding; And soone after he saith; To honour the essence by the knowledge of a materiall thing, is to contemne it.

The Doctrine of the Romish Church dooth herein directly oppugne the Doctrine of Christian antiquitye, making a new God of the host of the new Masse, giving it the name of God, worshipping it as God, and yet their doctors confesse that it is made and created by the wordes of consecration.

It is therefore evident that they haue brought into the Church a God created, which is not contayned in the definition of God, before mentioned by Saint Athanasius, for the host of the Masse is not euery where, which is the property of God onelye, neither dooth it containe all things vnder his power: but contrarwaise the Counsell of Trent faith in expresse wordes, that Iesus Christ God and man is contained vnder the visible signes of Breade, of Wine, which is quite contrarye to the divine nature, which contaynes all things in infinitiō, agnōtō, gnatō, abitō, and

and is not contained in anye thing. The God therefore of the Romish Masse, is a God created which hath a beginning and ending, and is contained in the visible forme of Breade and Wine, and containes not in it all things created; so as the worshippers of this God of the Masse, doe worshipe a newe and strange God, contrarye to the first commaundement.

If the *Arrians* (as *Theodorets* saith) haue broken this first commaundement, for that they taught that Iesus Christ according to his deity was a creature, and yet he was God, with greater reason the Romaines transgresse the same commaundement, confessing that the pretended deitie of the hoste of the Masse, is a deitie purchased by the consecration, and not by the eternall deity, without beginning and without ending. And the same *Theodoreret* writing against the Greeks in the foresaide passage, teacheth vs, that by the commaundement which saith. *Thou shalt have no other Gods but mee*, that *Moses* forbiddes to make anye devision of the deuine worshippe, but to giue all to God one-lye. The Romaines who haue made three degrees of worshipping, cannot denie but they haue broken this first commaundement, and brought in a multitude of Gods, making as manye Gods as they saye Masses: So as

their pluralitie of Gods becomes infinite, and surpasleth the multitude of the Paynims Gods. *Minutius Felix, Tertullian, Origen, and Arnobius*, vwho liued in the third age of this first Periode of Christianisme, testifie that the *Gentiles* accused the Christians, for that they had neither Temples, Altars, Images, nor visible or Materiall Sacrifices, and that they did hide from sight, that which they did worshippe. *Cecilius* a Pagan Oratour, disputing against *Octauius* a Christian, as *Minutius* doth reporte, obiecteth to the Christians. *Why haue they no Alters, no Temples, no knowne Images.* They did blazon our Christians in the vvorshiping of the Crosse, vwhich they sayd they deserued, taking the Crosse for a punishment. To whom *Octauius* aunsweres for the Christians. *We neither worshippe nor desire Crosses, but you who haue consecrated Gods of Wood, worshiping Crosses of Wood, as peeces of your Gods.* Whereby it appears that the auncient Christians in the purenesse of Christian religion did neither worship crosses of Gold, Siluer, Stone or Wood, as these doe of the Romish religion. How shoulde they I pray you worshippe them, seing they had them not? & which is more, would not haue them? But the Church of *Rome* doth quite contrarie, running after Gods of Gold and Siluer, made (as the *Psalmet* saith) by mans hand.

In regard of that which the *Gentiles* did obiect  
vnto

vnto the Christians, that they did hide , and not shew forth what they did worship. Octanius aunsweres for the Christians. Doe you thinke that we doe hide what we do worship, although we haue neither Temples,nor Aultars? for what Image shall I make of God? If thou hast thy right sences, thou shalt finde that man is the true Image of God. And a little after he saith : But the God whom we worship, we neither shewe nor see. If the auncient Christians had beene like vnto the Romish Christians of this age, the Gentiles could not haue obiected, that they had neither Aultars nor Images: for in truth they haue more Aultars and Images then the Gentiles had. Neither should they haue obiected vnto the Christiās, that they concealed what they worshipped, for the Romans shew in the eleuation of the Host, the God which they worship , & cause the people to worship it , the which they not onely shewe in Temples, but also in the streetes, and in generall processions, and other solemnities, they shew forth what they worship , against the vse of the first Christians.

Tertulian in his booke of Idolatrie, confutes with many reasons , the making of all sortes of Images, to roote out all matter of Idolatrie; and after he had cited the second commaundement, whereby it is defended to make the likenesse of anie thing that is in heauen or earth, hee saith, *It is forbidden throughout all the worlde, for the seruants*

of God to vse such making of Images, seeing that Enoch had foretoulde that the Diuell or the Angels of darkenesse shoulde turne all the Elements into Iaolatrie, and allthat is conteyned in Heauen and Earth, that all these things might bee consecrated for God against God himselfe. And so mans errour doth worshippe all things except the Creator of all things. Their Images were Idols, and the consecration of Images is Idolatrie. And whatsoeuer Idolatrie commis, must necessarily be attributed to the maker of the Idol.

That which Origen speaketh vpon the Epistle to the Romaines, is to be considered, to make Christians wholy to reiect Idolatrie: For after that he hath refuted the Errours of the Gentiles, in that they might know God by the visible Ellementes, yet they had fallen to the worshippe of the visible Images of Creatures, concluding thus. *To the ende that in fewe wordes wee may speake the truth, wee houlde it an abominable impietie to worshippe any thing, except the Father, Sonne, and holy Ghost.*

And a little after hee saith, *They wrong themselves that serue Images, and worshippe the Creature leauing the Creator: But we Christians which worship and adore the Father, Sonne, and holy Ghost onely, and no other Creature, as we doe not erre in the diuine worshipe, so doe wee not offend in our actions and conuersation.* It is most certaine that the Host offred

vp in the Romaine Lyturgie, is not consubstantiall with the Father, Son, & holy Ghost, & much lesse vnit in consubstantialitie with the Trinitie, as it is well noted in the sermon *de Cana Domini*, insereted among the workes of *Cyprian* who liued in the third age, where it is laide. That the diuine essence is infused in the visible Sacrament after an vspeakable manner, that there might bee more deuotion and reverence gien to the Sacraments, and a more holy access to the truth of him, of whose bodie they bee Sacraments, and to the participating of the spirite, not to the consubstantialitie of Christ, but to this brotherly and indiuisible vnitie: for the Sonne onely is consubstantiall with the Father, the substance of the Trinitie may not bee deuided, our coniunction, and that of Christ doth not confounde the persons, nor unite the substances, but doth onely consociate the affections, and binde the willes. If in the person of Iesus Christ, consisting of three natures in one person, worshiped with one onely worshipe: the deuine nature had beene onely infused in the humanitie of Iesus Christ after his birth, as *Nestorius* did teach, and not vnit personally in the virgins wombe.

*Cyrillus* and the other *Orthodoxes* did rightly mainetaine agaynst him, that to worshippe one Christ carrying God in him, had beeene an *Antropolatrie* or Pagan Idolatrie. With greater reason the infusion of the Diuinitie in the

Sacrament and in the elements of Breade and Wine, cannot attribute vnto it the dignity to bee worshipped as God himselfe, for (as that text doth teach vs) this infusion which is made in the sacrament is not consubstantiall with the deity of the Sonne of God, the which is onely consubstantiall with the father and the holy spirite, for that it dooth affect a most straight and mutuall coniunction betwixt God and vs. Saint John in his seuenteenth Chapter speaketh of this coniunction and vnion, where our Sauiour prayes to his father for all those that shall beleue in him. *That all may be one, as thou O father art in me, and I in thee, that they may be one in vs.* If this vnion should make that sacrament of the Lords supper to be worshipped, then those which are vnitied in Christ, and by him in God the father, should worship one another, for our Sauiour saith in the sixt of Saint John. *He that eateth my flesh and drinketh my bloud, remaines in me & I in him.* That we might know (faith Cypriæ) that our abiding in him is a true eating, and the drinking an incorporation, with a duty of obedience, ioyning of willes and unitie of affections. The eating therefore is a certaine greedinesse in vs, and a desire to remaine for euer in Christ.

We learne by these authorities, that euen as Christes abyding in vs by our eating of the sacrament, makes vs not capable of worship, for that by this coniunction wee are not personally vnitied with

with the deity of Iesus Christ, In like sort the infusion of the deuine essence in the sacramentes, whereof Saint *Cyprian* speakes, makes not the sacrament to be worshipped, if it were so, the said adoration were in idolatrye like that of *Nestorius*, who worshipped man carrying God in him, as is said before.

We may therfore say with good reason against those that worship the creatures, and the images of Iesus Christ, his sepulcher, and the wood of the crosse, that which *Origen* speaketh against the Gentiles of his time. *God is the vertue which governes all things, and the diuinitye which filleth all things, making themselves thereby inexcusable, that whereas God hath giuen them the grace to know him yet haue they not honoured him as they ought, neither haue they giuen him due thankes, but haue sought in the vanity of their owne imaginations the images of God.* As those of the Romish Church doe in the Masse, for in their hoast they make figures and images. They haue lost in themselues the Image of God : they which vanted to haue the spirite of wisedome, are fallen into the obscure darkenesse of ignorance. For what is there more abhominable then to turne the glory of God to the corporall and corruptible image of mans nature? the which is done at this present throughout all the Romish Church as it is faide. So as they haue conuerted God the Creatour of all

things, into a corporall and corruptible forme, whome they thought to worship vnder those visible forme, wee will therefore conclude our discourse of the proofe of the true and onely adoration of God, obserued throughout all the habitable world, during the first periode of three hundred yeares, with the testimonye of *Arnobius*, writing against the Gentiles objecting to the Christians, that they would not worshippe any but the first, and the greatest of all the Gods, and not the interiour Gods, according to the manner in those dayes, to whome hee aunswreth saying. *And wee may say in that which concernes the worshipe and honour of the diuinity, that it sufficeth vs to haue one onely God, God I saye the father of all things, who hath created and gouerneth all things.* In worshipping of him wee worshippe all that we ought to worshippe, when wee honour him, wee honour in him that which hee requires at our bandes, what the duety of worshipe dooth exact, that we performe by our worshipe. *For seeing wee holde the chiese of all diuinitye, of whome all diuine thinges depend, wee thinke it superfluous to seeke to priuate persons.* And a little after hee saith: *As in earthlye kingdomes wee are not constrained to worshipe and honour euerye priuate man of the Kings house, but in the honour wee doe unto Kings, those which belong unto them are secretly honored with them.* So the Chri-

Christians of that perfect age, did not worshippe nor call vpon anything vnder God, as the Romanistes of our age doe, which worship the blessed virgin , the Angelles *Michael* and *Gabriel* , Saint *John Baptist*, the Apostles and Martyrs , their reliques , Sepulchres and Images . So as it is most apparent that the Religion planted at this present in the Ilandes of great *Brittaine* is the true auncient Religion , and the only worship of one God, incomunicable to the Creatures, the which hath continued during the first periode of the three hundred yeares of Christianity . So as it is a meere slander what the aduersaries of the trueth saye , that your Maiestye hath banished the true auncient Christian Religion out of your Realmes , to plant a newe Religion , pretended to bee begunne by *Martin Luther* , *John Calvin* , and other great Personages in the puritye of the true Christian Doctrine.

But contrarywise it is an immortall glorye which shall increase in your raigne , and continue to posterity , seeing that your Maiesty is the author of the restoring of the true Christian religion in your realmes , hauing restored it I saye to that beauty and sincerity, as it was in oulde time planted by *Lucius* your fore-runner , the first Christian King of great *Brittayne* , who

became so affectionate and zealous of the aduancement and propagation of the trueth, and so great an enemie to Idolatrie and the worship of Creatures and visible formes, that of a King he became a Preacher (as some Histories say) And as during the persecutio of the Christians vnder *Dioclesian* and *Maxentius* which were the most bloudie of all, God vsed your Ilands and kingdomes as a refuge for the true Christians which fled from the faide persecutions; Euen so the same God hath made your most happie raigne to be a safe harbour for the Christians of our age, who haue been forced to abandon houses, goods, and inheritan-  
ces, rather then to bow to the Romish worship.

God the protector of his true Church hath continued his admirable graces ouer your Ilands in the second Period of Christianisme, the which begun with the most happie Empire of *Constantius Chlorus*: for during the last persecution, God raysed vp this wise and warlike Emperour in the westerne parts of Europe, in the which *England*, *Scotland*, and *Ireland*, are conteyned, where the faide Emperor tooke to wife *Hellen*, borne in your said realmes, who receiuied into his protection all the Christians which fled from other prouinces to auoyde the cruell persecution which was made against them by his other associates in the Empire. **S**EE, we must here obserue a notable policie of this wise Emperour, to trie the fidelitie of his ser-

*Euseb. in  
vita Con-  
stan.*

seruants and ministers in the gouernment of his Empire, which will much auiale for the preseruation of your royll estate. He did publish a fayned edict, commaunding all the subiects of his Empire to sacrifice to the false Gods, and whosoeuer should refuse so to doe, to departe out of his armes and Empire. This proclamation beeing made a great number of Christians, did sacrifice vnto the false Gods, to preserue their estates, dignities, and goods: but the true Christians desired rather to leauue all, then to serue them, wherevpon the Emperour discouered himselfe present-ly, and discharged all such as had worshiped these false Gods: saying, *How can they be faithful unto the Emperour, that are faithlesse unto God?* And as for the true Christians which had left all, hee called them home and made them guardiens both of his person and estate, as *Eusebius* saith. I desire not your Maestie should make such counterfeite proclamations, but that the same God which hath made you successor to *Constantius Chlorus*, will giue you the grace to make such an election of your subiects, as in your most important affaires you admit not any but such as are knowne to be well grounded in the true Christian religion. For euen as a modest woman ought not onely to be chast, but free from all suspition, euen so those which are employed in the affaires of true Christian Princes, (as your Maestie is) should be

*Idem in  
Constant.*

free from all suspition of false religion. The said Constantius died at Yorke in England, after that hee had instituted Constantine the great his sonne, the which was an other especiall grace which God hath poured vpon your realmes. And euen as vnder King Lucius, It was the first part of the world, which did banish the Pagan Idolatrie, euen so God hath raised out of the same Iland, the said Constantine the great, who expelled the same Romish Idolatry out of all the other Prouinces of the habitable world, whereof your Maiestie hath a familiar example to imitate in this restorer of the Christian religion.

This great Constantine your predecessor and countrieman, in the beginning of his Empire, Hee studied what God he shoulde choose, as the same Eusebius saith, that his Father had condemned the Error of Idolatrie, and al his life had worshiped one onely God, the protector & guardien of the Empire, the free giuer of all good.

Vpon this resolution he made choise of the true God to serue, beleeving that the onely cause of Kings and Emperours felicitie, proceeded from him alone, as the same Authour saith. *He worshiped the same God that is aboue all things.* And in his ordinarie praiers, beeing alone he spake to God alone.

Whereby it appeareth that the religion which your Maiestie hath established in your realmes, is

con-

conformable to that of your predecessor *Constan-*  
*tine*, who worshiped (as I haue saide) but one  
 onely God, the Creator of all things, and not the  
 Crosse and Images of Iesus Christ. In his ordi-  
 nacie praiers hee did not call vpon the blessed  
*Virgin*, *Saint Peter*, *Saint Paul*, nor the other Apo-  
 stles and Martires, neyther haue we read that he  
 did consecrate his Empire to *Saint Andrew* or  
*Saint George*, as some of your predecessors in the  
 time of Error and blindenesse. But did dedicate  
Euseb. lib. i.  
 his house and familie to one King that is God onely.  
 God was his onely patron, who recompensed him  
 with all good things, and made him Lord and Con-  
 querour ouer all other Princes. He commaunded all  
 his armie to call vpon one God, as the giuer of  
 victories, he appointed that in their praiers, they  
 should lift vp their handes to heauen, and the eyes of  
 their understanding to the most high king of Heauen:  
 Hee also taught them the forme of praying to  
 God as followeth. *Wee confesse thee to be the onely God, wee acknowledge thee to be the onely King, wee call vpon thee to aide vs* (they did not in-  
 uoke the virgin Marie) *by thee wee obtaine victorie ouer our enemies, wee giue thee thankes for the bene-*  
*fits we receive in this present life, hoping for future*  
*things by thy meanes: wee crye unto thee with all*  
*humilitie that it would please thee to make our*  
*Emperour Constantine victorious, and preferue*  
*his Godly Children in long life and happy health.*

They did not call vpon the Angelles *Michael* and *Gabriel* to giue them victory.

Hereby we see that it is a false and flaundrous thing, which the aduersaries of the trueth impute to your Maiesty to haue left the auncient profession of your predeceßors, and to haue planted a new religion, begunne by *Martin Luther*, *John Caluin* and other most learned men, whom God hath stirred vp in our age to abolish the false Romish worshippe, as hath beene suffici-  
ently prooued to your Maiesty in the discourses of the first periode of the first three hundred yeeres. And to shew that the onelye worshippe of the Creatour, without mingling the adoration of the Creatures, continued vnto this second periode of three hundred yeares in your Iland, I will content my selfe with the saying of *Sedulius Scotus Hibernensis*, who lyued in the fist age, in these wordes which hee hath drawne out of *Origen* which I haue before cited. *It is a sinne of*

*Sedulius in impietye to worshippe anye other but the Father*  
*cap.1.epist ad Rom.*

*Sonne and holje Ghost*. Whereunto Saint Au-

gustine speakes very fitly faying. *Know that the Christians, (whereof there is a Church in your Towne) Worshippe not anye dead thing, neyther anye thing that hath bene made by God, but God onelye is worshipped, who hath made and created all things.*

*Aug.epist.  
45 ad Max  
grammat.  
tom.2.*

Our aduersaries dare not affirme that the host  
in

in the Massie is one of the three parsons of the Trinity, as we haue saide, which were a greater heresie then that of *Arrius*, who sayde that the Sonne of God was a Creature, hauing a beginning, beeing not the Sonne of God from all eterniteye. All their Doctors teach that it is made and created by the pronountiation of the wordes of Iesus Christ, taking his beginning by the consecration; whereby we inferre that they are worshippers of visiblie formes, and therfore Idolaters in worshipping it, seeing it is no eternall creature, nor consubstantiall with God the Father: For *Athanasius, Theodoret, Cyrilus* and all the ancient Fathers, booth Greeke and Latine of the second periode of three hundred yeares of Christianity, teach, that if the Sonne of God had beene created or had had any beginning, that he had not beene worshipped; for *that the Creature dooth not worshippe the Creature, God only is to be worshipped, if the Sonne had beene a creature he had not beene worshipped, God for bidde we should worshippe the Creature, this madnesse fittes best with the Pagans, and Arrians.* And in another place hee saithe, that the Christians worshippe not the body of Iesus Christ deuided from the deity. Neither when wee worshippe the worde (saith hee) doe we seperate the worde from the flesh, but knowing that the worde hath beene made flesh, acknowledge that which is in the

*Athā. cont.  
Arr. orat. 3  
et epist. ad  
Ephes.*

flesh, to bee God. And a little after speaking of the Leaper he saith . *Hee worshipped the Lord in his body, and did acknowledge him for God.* And the same *Athanasius* teacheth vs , that the bodye of our Lorde is not consubstantiall with the Father , and therefore not to bee worshipped alone: with greater reason the haast, which can- not bee saide consubstantiall with the Father , is not to bee worshipped . For if the deitye of Iesus Christ had not beene consubstantiall with the Father , and without beginning as the Fa- ther is , it had not beene lawfull to worshippe him . And this S R B hath beene repre- sented vnto you in the first periode , the which I repeate heere to shew the continuance of the worship of one only God.

It is therefore manyfest that the Christians of this second periode ending in the sixe hundred yeare of Christianity,did beleue that it was a Pa- gan Idolatry to worshippe any Creature which had a beginning , restraining all adoration but to the Trinitye alone , worshipping nothing vnder-neath it , the which is comprehended by *Gregorye Nazianzen* in few words ,where he saith that we must worshippe nothing aboue or beneath the Trinity.

For saith hee, it is impossible to worshippe a- ny thing aboue God ; and to worshippe anye thing vnderneath God is meere impietye . Let

*Orat. 3. pro.  
pace.*

vs

vs adde heereunto what *Theodoret* saith, (who liued in the fist age) touching the adoration of the Sacrament of the Lordes supper, for that the Romans corrupting his writings, attribute vnto him the worship of the Symbols of the body & bloud of our Lord Iesus Christ, which he neuer dreamp't of; for besides that which wee haue before alledged that hee condemned the *Arrians*, for that they worshipped the deity, which they sayde was created; Hee saith in the fifty fwe question vpon *Genesis*, that God did allowe to eate the flesh of beastes, to restraine the people from worshipping of them, foreseeing that men should fall into that blindenesse and superstition as they should worshippe beastes, as wee reade of the worshippe of the Golden Calfe like vnto the *Egyptians*; where *Theodoret* concludes, that it is a meere madnesse to worshippe that which wee eate. So as according vnto *Theodoret* the priests should bee madde to worshippe that which they eat. *Athanasius* against the *Arrians* teacheth, that the deity is not to be eaten, and yet the Romanes maintaine that their hoast is God himselfe and they sinne that they eate that which is present in the hoast, which in effect is to make the deity edible.

Our Sauiour before he left this world, would leaue vnto all men that should beleue in him a perpetual commemoration of his true incarnation

and passion, to the end this memoriall should bee, as it were a Simbole of the presence of his humaine nature hereon earth. He might as well after the manner of the Greekes and Romaines, haue left his portraite lively drawne, to serue for a representation and commemoration vnto such as should beleue in him, yeathey should make infinite numbers of pictures, like vnto the starres of heauen, to be in all assemblies of Christians, and to shewe that he had put on a bodie like vnto those pictures: but he who knewe the spirite of man commonly inclined to Idolatrie, would not leauue his representation in the figure of a man, to take from him all subiect of Idolatrie, but hee chose rather to institute the Simboles in the Elements of bread and wine, wherewith his humaine nature was nourished, as ours is now, the which is nourished dayly, when there is no reason to worship them seeing we doe eatte them, as *Theodoret* saith, & yet the spirit of darkenes, hauing in the olde time induced men to eatte the beasts, and then to worshippe their Images, hath since found meanes to pull from the Church the firme breade in the Communion, bringing in a kinde of wafer, which cannot properly bee called breade, beeinge so thinne, on the which are printed the Images of Iesus Christ, the which they haue since worshiped, whereas it was instituted onely to be eaten in remembrance that Iesus Christ had

*Expositor  
ordin. in  
Rom.*

*Casand in  
Litur.*

*Honor. in  
Gemma a-  
nime.*

had a humane bodie, nourished like vnto ours, to continue betwixt him and vs the communication of this incarnation, by the Elements wherewith we are all nourished.

This onely adoration of one God, hauing continued the sixe first ages after our Sauiour. *Gregorie* the first Bishoppe of Rome brought in the inuocation of deade men in the beginning of the seauenth age, with many other superstitions : yet did he neuer teach that we must worshippe the Images of Iesus Christ, as Christ himselfe, as *Thommas Aquinas* and other Romish Doctors do teach vs, neither did he teach that we should worshippe the consecrated Host as God , but contrariwise writing to *Serenus* Bishoppe of *Marseilles*, he commandes him in expresse wordes, that he restraine the people from the worship of Images, and that the people should prostrate themselues with all humilitie in the worship of the onely Almighty and holy Trinitie: So as the Romish doctrine of the last ages, is directly contrarie to that of the first six ages after our Sauiour.

And yet this Pope commaunded them to hold Images in their Churches , yet not to worshippe them, but to serue as a commemoration vnto the people of the Histories of the Bible onely, but to what end serued this ? It was as much as if they should forbid one to be drunke who is naturally inclined thereunto, & yet command him to lodge

in a Tauerne and to consort himselfe with drunkeards, or like to him that should comand a young man in the heate of his youth giuen to licentiousesse, to abstaine from it, and yet to lodge in a brothell house. Mans nature is as much or more inclined to Idolatrie, then to drunkeards or luxurie : & therefore the deuine prouidence knowing this imperfection in man, would take from him all subiect of Idolatrie. *Theodore Serm. 7. de cur. Grec. affect.* saith, That the wicked spirit to deceiue ignorant men, inuented the Arte of painting, grauing, and other workemen to forge Images and pictures to serue for matter of Idolatrie ; and that they haue not onely filled the Temple with Images, but also the market places, streetes, and publique places, yea euен rich mens houses : the which we see practised at this day in the Temples, marketers, streets and houses of our aduersaries. *Annobius* in the sixt booke against the Gentiles saith, that they tooke the same pretext for the vse of Images in their Churches. *To serue the ignorant and vnruley people*, whom they made to worship them, giuing them venerable formes, to the end saith he, *they should beleue there were some vertue in their brightness, which did not onely dazzle their eyes, but stroke a terrorre in their harts by the brightness of their resplendent light.*

Wee are to obserue the speciall grace which God (continuing his worke) hath shewed to the Islands

Ilands of great Britaine, in the beginning of this  
seauen<sup>t</sup> age : for *Gregorie* the first, hauing sent  
*Augustine* the young, into the same lland, to plant  
many superstitions, with the inuocation of Saints,  
neither he nor his doct<sup>r</sup> ine were received, but the  
miserie was, that soone after the death of *Gregorie*,  
the worshipping of Images did so encrease, as it  
was the caule of many troubles betwixt the West  
and the East, as we shall shew hereafter.

In the seauen<sup>t</sup>, eight, and ninth ages, making  
the third Period of Christianisme, the Hebrewe,  
Greeke, & Latine tongues were almost rooted out  
in the Westerne parts of Europe, through the in-  
undation of *Barbarians*, which did teare in peeces  
the Romain Empire, with the true diuinity: wher-  
by we obserue that euen as the true religion began  
with the said Empire, and so encreased: euen so  
the Empire decaying, the sinceritie of Christian  
religion was almost abolished, and declined so by  
their deuisions in the West, that Sathan working  
the mistery of iniquitic in the harts of the Easterne  
Bishoppes, made them to haue no respect to the  
purity of antiquity, bringing in a new worship of  
the Creatures, of the Croſſe, and of the Images of  
Iesus Christ, the Apostles and Martires, an Idola-  
trie meerely Pagan.

We reade in the actes of the second Councell  
of *Nice*, printed both in Greeke & Latine in *Pasis*,  
that the said Councell did decree, that we must

esteeme the image of Iesus Christ, as Iesus Christ himselfe & that as the person of Iesus Christ is distinguished from that of the father in *hypostasis*, and vnit in substance : even so his image should differ from him in substance and be vnited in person, the which is an intollerable blasphemy, and as great as the heresies of *Arrius* and *Nestorius* : for that were to make a God of a materiall thing or made by hand, and to worshippe it as God, as the Gentiles did worshippe the workmanshipe of man.

At that same time God raised vp in the Iland of great *Brittaine*, that venerable *Beda*, who taught the Hebrew, *Caldée*, *Greeke*, and *Latine* tongues, *Divinity* and *Philosophy*, out of whose Schoole came *Iohannes Scotus*, and *Alcuinus*, who planted learning and the sciences in the *City of Paris*, & was afterwards spread oueral *Europe*. This *Iohannes Scotus* was Schoolemaiter to the Emperor *Charlemagne*, who withstood the idolatry of the Eastern Churches, causing the second counsell of *Nice* to be declared hereticall and abusive ; by that of *Francfort* as we reade in *Ado viennensis*. The same Emperor became so learned, as he writ a booke against the Pagan worship of images, the which is found among the learned.

Out of the same schoole came one after another *Rhabanus Maurus* a *Scotishman*, as many writers doe testifie, *Claudius Taurinensis* & *Bertram* a priest, with

with other lights of the Church, in the third peri-  
od of Christianity, which are the seauenth eight  
and ninth ages, which haue fought against idolatry  
and the grosse errors of the sacrament, as wee  
shall hereafter shew.

The fourth period of Christianisme, which con-  
taines the tenth, eleauenth, and twelfe ages, was so  
destitute of men adorned with true piety & lea-  
rning, as the seedes of the Idolatry of former ages,  
came to the accomplishment of the abhominati-  
on of dissolution, at which time *Berengarius*  
*Archdeacon of Angers* with his disciples, and *Peter de Valdo*, with the Schooles begun by him about  
the same periode, resifted the Romish idolatry  
planted in all the West.

We will likewise obserue an especiall grace,  
which God powred vpon your Ilands & realmes,  
during these ages of ignorance & idolatry, for euē  
as the great men of the former periode disciples to  
the English *Beda* who maintained the onely wor-  
ship of God went out of the Iland: euē so God  
during this fourth periode preserued the same  
realmes, & defended them against the tyranny of  
Rome, for *Peter of Clugny* writing to *Bernard*,  
saith, that the *Scotishmen* in his time did celebrate,  
their Easter after the Greeke manner, which is a  
testimony they were not yet subiect to the church  
of Rome, which held the heretickes that follow-  
wed the ceremonies of the Greekes, who in the

time of the said *Bernard* had their *Lyturgie* and ser-  
vice of the Church, as they haue at this day, which  
is a communion like vnto that of the reformed  
Church of these times: neither did the Greeke  
Church euer allow of that heathenish worshippe  
of the Sacrament of the Lordes supper as in the  
Romish Church, which caused *Marcus Ephesi-*  
*us* ( who was Orator for the Greekes at the coun-  
sell of *Florence* in a sermon printed at *Paris* in  
*Greeke and Latine*, at the ende of the volume of  
*Lyturgies* ) to confute the Masse of the *Latines*,  
as directly contrary to the institution of Iesus  
Christ.

So as the *Scottishmen* who maintained the cere-  
monies of the Greeke Churches, had not yet  
receiued the new Romish Masse, nor the heathen  
adoration of the hoast, whereby we see that the  
people of your realmes were the first that made  
publike profession of Christ, and abolished Gen-  
tilisme, during the cruell persecutions of Romish  
Emperours, and when as the tyranny of the Bi-  
shops of Rome, brought into the Church about  
400. yeates since the worship of the hoast, as God  
the Creator, the same British people were also  
the last of the West part of *Europe*, which recei-  
ued the abominable worship of things created in-  
steede of the Creator.

This heathenish worship began vnder Pope  
*Honorius 3.* about the yeare 1225. who coman-  
ded

ded all Priestes and Curats to teach the people to kneele at the Eleuation of the host in the Masse, or when it shold be carried to sicke persons ; yet this idolatry was not long after received in the Churches of Germanie and France. For Ralfe de Riuo printed a booke at Rome. *de Can. obser. propos.* 22. witnessing that *Nicholas.* 3. about the ycare 1277. tooke the olde missalles out of all Churches of Rome bringing in a new forme of Masse inuented by the Fryers minors , or *Franciscans* : *At this day ( faith-hee ) all the bookes at Rome are new after the manner of Saint Francis, and meanning to describe the forme of Masse obserued in thole dayes in Germany , France & other nations , hee saith . Leauing the manner of the Fryers minors , let vs follow the holy Canons , the ancient Scriptures , and the generall customes of places , and in doubtfull things the most auncient bookes . And in the twenty three proposition he describes particularlly all the ceremonies of the Masse , as it was vsed in his time , who liued in the beginning of the foreteenth age of Christianisme , at what time it is found that the coniunction of the Bread and Wine was obserued according to the institutio[n] of our Sauiour , and that both the Priest and people did eate and drinke togeather standing , without adoration or inuocation of the Sacramentes : and in the ende of the saide proposition hee saithe . It is sacrilege*

*to vse bread onely dipt in wine in the Sacrement of the Communion.* So as there was no difference betwixt the Communion of the reformed Church, and the Communion of the Masse in those daies, except the signe of the Crosse, and some other ceremonies, vestaments and incense. The Masse therfore of our age, is a new fiction of Cordiliers or Franciscan Friars, & the worship of a pretended God, and the priuation of the cup is a plaine sacrilege: for if they abuse to vse bread steept in wine instead of following the ful institutiō of our Sauour, was (as they said *Rodolphus de Rino* writeth) condemned as sacrilege, with greater realon, is it a more horrible sacrilege to haue quite taken away the vse of the wine from the people. The Romish Church of our age, cannot bee called the true Church, seeing they haue no Communion of the Cuppe, and are fallen from the true Priesthoode: as the *Arrians* and *Nestorians* by their errours lost the outward markes of Priesthoode.

During the fist Period of the ages of Christianisme, which contains the thirteenth, fourteenth, and fifteenth ages, the Westerne Church was divided into two parts: for in the time of *Bernard, Peter de Valdo*, a rich Bourgesse of *Lions*, hauing beene instructed in the onely worshippe of God by the reading of the holy Scriptures, had the Romish Idolatrie in such horrour, as he shold all his goods, and caused the Bible and many writings of

the

the auncient fathers to be translated into French, he made assemblies at *Lions*, and appointed penisons for religious learned men to set vp Schooles of diuinitie, who beeing since persecuted by the Popes and their adherents, the said Schooles were dispersed ouer all France, and a good part of Spaine, Germanie, and Bohemia, who haue euer since maintained the same articles of the faith, which are professed at this day in the Churches of your realmes, whereof some were called *Albigois*, and others *Taborites*, which haue florished and raigned vnto this day, notwithstanding all the persecutions, fires, flames, and cruell torments vised against them by the supporters and fauourers of Rome.

Out of this Schoole also came *John Hus*, and *Ierosme of Prague*, *Wickliffe* an Englishman, *Paul Crau* a Scottish man, who maintained the true and onely worshippe of one onely God, and other articles of the faith, confessed by the reformed Churches of Europe, the which is seene by the articles recited by *Aeneas Siluins*, (beeing since Pope) which shewes a notable correspondencie betwixt the first Period of Christianisme and the fift: for euuen as in the first three hundred yeeres the true Christians who worshipped one onely God, without mingling the adoration of Creatures had beeene persecuted by Pagan Rome, euuen so the worshippers of this true adoration haue

*Aeneas Siliuins in Hist. Boem.*

beene cruelly persecuted during the three hundred yeres of the fift Period, by Roome disguised with a Christian maske.

There is an other admirable correspondencie betwixt these and the second Period, for euen as in the end of the fift Period, the God of armes did raise vp that great *Constantine* to plant his Church by force throughout all the Romaine Empire, beeing then Pagan, abolishing Idolatrie in the worship of men, of Images, and of visible and material formes : euen so after the end of this fift Period, God suffered the restoring of the faid true auncient & Christian religion to be done by armes. We read in the Bohemian Historie of the said *Aeneas Silvius*, that *Zisca* a great Captaine assembled in the yeere 1501. a mightie armie, beating downe all Idols and Images, abolishing the new Masle, or the worshiping of the Hoast. Soone after many Princes did rise, and many faithfull learned men by whose ministrie and valour, the purenesse of the preaching of the Gospell was restored in the sinceritie of Christian truth, as it was at the comming of *Constantine* in the West of Europe.

I may therefore iustly say, that among all the Princes which haue laboured for the restoring and reformation of the auncient Church, your predecessors King *Edward*, and Queene *Elizabeth*, (of happie memories) haue beene the first which

which haue built vpon this foundation after Constantine, (although long after) and now (SIRB) these blessed soules behould from heauen the full perfection of their worke which must be finished by you, whom they haue left the successour and heire of their most royll enterpris.

Your Maiestie hath a familiar example in the life of the diseased Queene, (of happie memorie) who hath bene a true mother vnto you: In whose gouernment we haue seene as in a looking glasse, that God hath accompanied her with an admirabile and extraordinarie prosperitie, felicitie, and happie successe in all her affaires: for hee hath drawne her from a prison to a kingdome, he hath made her to raigne fortie and fve yeeres in great peace and tranquilitie, hauing discouered aboue twentie enterprises readie to bee put in execution against her life and state: hee indued her with all kindes of perfections and vertues, as prudence, modestie, and wisdome in all her actions, beautified with a liuely and sound iudgement farre exceeding her sex. And for a fulnesse of happiness, the same God did prolong her daies vnto threescore and ten yeares, in the which she was alwayes victorious ouer her enemies, both home-bred and strangers. What is then the cause (SIRB) I will attribute it wholy vnto God; and to the puritie of his Gospell, and to Christian religion the which she hath estab-

blished in her kingdoms, whereof this most Christian and generous Princesse made a sincere profession all her life. Hauing therefore in this peaceable and Christiianlike manner yeelded vp her blessed soule to her benefactor and Creatour the great God immortall; she left those realmes abounding in all riches, in great peace and admirable union and concord. And moreouer to seale vp her forepast life and death with a greater benefit, for the loue she bare vnto her subiectes which is a great prooef of the blessing of God, we haue seene the wisdome she vsed euuen at the last gaspe, hauing so profitably and so effectually perswaded her subiects to imbrace & acknowledge your Maiesty whom she knew to be the true lawfull & vndoubted heire and successor of her goodly & flourishing Realmes of *England*, and *Ireland*, by right of consanguinity and lawfull succession. Who dooth not see the assistance of God in all this action? In that he would haue your Maiesty established in this most high degree of honour, not for any other respect, but that in raigning happily and in peace, you should finish the full delivery and restoring of Israel, and of the Churches of your realmes: and to continue the pure preaching of the Gospel, so happily begun by her Maiesty (of blessed and happy memory) against the Idolatry of Rome. I doubt not (SIR R.) but Satan and his supporters will herein employ their strata-

gems

gems to counsell your Maiesty , & to induce you to ioyne with that great whore of *Babilon*, a whore which makes the kinges & princes of the earth drûk with the cup of her spiritual fornicatiō. But I assure my selfe that your Maiesty (like vnto wary & nice *Vlisses*) will stop your eares against al her charmes, enchantments and allurements continuing inuio-lable, constant and resolute in your royll vertues, the which God hath bountifullly planted in you, to maintaine and preferue his Church and Sacra-ments (to his honor and glory) in their purity , a-gainst the poisons & Romish inuasions of men . Most humbly beseeching your Maiesty to remem-ber that the \* Popes pretend to be the true kings of *England* and *Ireland* houlding the Kinges of the said kingdoms for their vassals and tributaries ; who now vnder colour to free you from their said pretensions, would draw you vnto them, and im-pose vpon you a most heauy and seruile yoake. If your Maiesty should so forget your selfe as to cleave vnto them, who knoweth not that their successors are accustomed to disanull the deedes and promises of their predecessors , and which is more to hould no faith with heretickes as they call you? But (S r B )this is nothing in respect of the hard slavery of soules, whom they torture with their censures and excommunications . So as you shal no sooner subiect your selfe vnto their lawes, but vpon the first dislike, they will absolue

\* Mattb.  
Paris in  
Hist. Angl.  
sub. Henric.  
3. pa. 660.  
Mat. west-  
mon in Flo-  
rib. hist. sub.  
an. 1216.

and free your subiects from their oath of obedience due vnto their true and lawfull King, they will depose you at their pleasures, and giue your crownes to whom they like, wheroft we haue too many late examples. But when they shall see your Maiesy to oppose constantly against their tyranny, they will not dare to attempt against you nor your realmes. And moreouer is not your Maiesy at this present protector of the Church of all your realmes? yea the greatest of the Soueraigne kings which professe the purenes of the Gospell? shall not these lawfull titles of honour be sufficient to diuert your Maiesy from following the counsell of such Sirens of state? They would gladly perswade you to acknowledge this furious beast, who seekes but to deuour good Kings, & to chalenge to himselfe all power (as he saith) in heauen, earth and hell. An essentiall marke that he is the man of iniquity (mētioned in the Scriptures) which hath raised himselfe aboue all nations, and aboue all religion. If this monster held you at his deuotion, (the which I with all your good subiects thinke to be impossible, how great à leuiathan soever he be) doubt not ( SIRE ) but he would make you the most vile and most abiect of al his lifetenants, treading you more proudly vnder his feete, then euer he did the good Emperour Barbarosse. And then let your Maiesy consider in what misery, calamity and desolation of desolations both you my

Lord

Lord the Prince (whom you loue deereley) and all  
your subiects who pray for you hourly, should  
be reduced in these your flourishing realmes.

The Almighty God which gouerneth & dispo-  
seth of Monarchies according to his will, which  
giueth victories in battailes, who is the spring  
and fountaine of all wisedome and knowledge,  
giue your Maiesty a raigne like vnto the Queene  
of blessed & happy memory. Increase your Ma-  
iesty in wisedome and knowledge, and in true pi-  
ety and purenesse of his seruice: giue you victory  
ouer all them that shall attempt against you or  
your estate; and finish the worke in you begun for  
the restoring of the true Church, banishing out  
of your Islands and realmes, all tyranny, heresie  
and Romish Idolatry. And for a happy ende,  
the same eternall God giue you a full and per-  
fect inioying of the Crowne of glory in  
the happiness of eternall life  
through his sonne Iesus  
Christ our Lorde.

*FINIS.*